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- I.—THE CHRISTIAN RECORD OF JAMAICA, No. 3, OF MARCH, 1832; 1. *Misstatements of Mr. Alex. Barclay*; 2. *Free Labour Sugar in Jamaica*; 3. *Instruction of Slaves*; 4. *Kirk of Scotland in Jamaica*; 5. *Parochial Schools in Jamaica*.
- II.—RELIGIOUS PERSECUTIONS IN JAMAICA.
- III.—CIRCULAR DESPATCHES OF VISCOUNT GODERICH TO THE GOVERNORS OF SLAVE COLONIES.
- IV.—RESOLUTIONS OF THE ANTI-SLAVERY COMMITTEE ON THE PRESENT STATE OF THE SLAVERY QUESTION.
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I.—THE CHRISTIAN RECORD OF JAMAICA, No. 3, OF MARCH, 1832.

THE third number of the new series of the Christian Record of Jamaica has recently arrived in this country. It bears the date of March, 1832, and is perhaps one of the most important publications which have been issued under that title. It is distinguished by its fidelity and boldness. We feel that we cannot render a more essential service to the cause of humanity and truth than by largely analysing its contents. Let it be kept in mind that this work is published in Jamaica, is addressed to the community of that Island, and challenges contradiction on the spot.

1. *Misstatements of Mr. Alex. Barclay.*

We have often had occasion to animadvert on the remarkable disregard of truth evinced by this pro-slavery writer. We have already exposed many of his deliberate misstatements, and have dared him to their vindication. The Christian Record, however, has means far superior to ours of detecting those artfully-concocted frauds connected with local details, which form the substratum of most of that gentleman's hardy assertions, and by which he has obtained so high a reputation as the advocate of Colonial interests.

In a letter which he addressed two or three years ago to Sir George Murray, then Colonial Secretary, and which was extolled by his party, at the time of its appearance, as a triumphant vindication of the Slave system of Jamaica, Mr. Barclay, at p. 18, describes, with much dramatic effect, a transaction in which he himself bore a principal and personal part.

About a month before he left Jamaica to visit England, he states that an old Negro slave, named Joseph Marriott, belonging to Chiswick Estate, in St. Thomas in the East, the property of Messrs. John and Thomas Burton, called upon him one Sunday morning, to say that he was desirous of redeeming from slavery his wife *Sophy*, and her

four children, belonging to an estate called Barking Lodge, the property of a Mr. Ambrose Carter; and that he hoped Mr. Barclay would assist him in the negociation. This Mr. B. undertook to do, the slave putting into his hand £200 in gold, and assuring him that he had more money to produce, should more be wanted. Mr. Barclay's intervention succeeded, and he obtained from the Attorney of Barking Lodge, Mr. Forsyth, the manumission of Sophy and her four children, who were mulattoes, of from 5 to 14 years of age, for the sum of £300 currency, or about £200 sterling. "Here," says Mr. Barclay, "was a wealthy slave purchasing the manumission of a woman with a large family, not even of his own caste, for they were mulattoes, who had yet *no wish to change his own condition.*" That is to say, as Mr. Barclay would have it understood, he redeemed, with a large sum, drawn from his own resources,—from what he had himself earned, these five persons, while he was indifferent as to the obtaining of his own freedom. This, we admit, is not very intelligible, however creditable the circumstances might be, if it were true, to the lenity of the slave system.

But what were the real facts of the case which Mr. B. has so triumphantly brought forward, in the hope, doubtless, that its falsehood might escape detection? The facts were these:—Two sisters, Sarah and Sophy, were slaves belonging to Barking Lodge Estate. The elder sister, Sarah, became the concubine and housekeeper of Mr. M., the overseer, and lived with him in that capacity during his stay on the estate; and when he quitted it he was led, by his attachment to her, first to hire and afterwards to buy her, retaining her still in the same close relationship to himself. Through his liberality, and her own prudence, Sarah amassed some property, and, having no children of her own, she determined to employ it for the benefit of her sister Sophy and her children.

Sophy had been less prosperous than Sarah. She became, indeed, the concubine of Mr. G., the overseer who succeeded her sister's paramour, Mr. M. After some time, however, Mr. G. was dismissed from his office, and was forced to abandon Sophy, after she had borne him two or three children. He had not either the means or the inclination to purchase either them or their mother, and they all remained therefore as slaves on Barking Lodge. After a time, however, Sophy became the concubine of the Attorney of the estate, by whom she had another child; but she was at length abandoned by him also, and left with her children in a state of slavery and without a protector. In this state she remained till Joseph Marriott, the slave mentioned above, proposed marriage to her: she accepted his offer, and became his wife by Christian wedlock. The narrator expresses a hope that she consented to the proposal of this slave under a conviction of the sinfulness of her former course of illicit concubinage.

It was soon after this event that the elder sister, Sarah, taking pity on Sophy and her offspring, resolved, principally from her own resources, but with some aid from a third sister, and perhaps some small contribution from Joseph Marriott, though this is uncertain, to redeem the whole family; and it was with the money given to him by Sarah that he had waited on Mr. Barclay when the conversation took place which

that gentleman related in his letter to Sir G. Murray with so much point and effect. Joseph may have imposed on Mr. B. by alleging that the money was his own; though this is hardly possible, as Mr. Barclay, from his long residence in the vicinity of both the estates of Chiswick and Barking Lodge, must have been tolerably well acquainted with the parties and their circumstances. Mr. Barclay, therefore, there is every reason to fear, (and the suspicion is strengthened by the many instances of glaring untruth which are to be found in his writings,) must have been guilty, in this case, of at least suppressing many most material facts, in order to aid the effect of his story, and to justify the inference he wished to draw from it. "Be that as it may," observes the Editor of the Christian Record, "the bargain was concluded, and Sophy and *her* children were denizenized in the island of Jamaica, while Joseph Marriott, and his own, his loved, his only daughter" (by a former wife of course) "remained slaves on Chiswick estate."

But the sequel of Joseph Marriott's story remains to be told, and it shall be told in the words of the Editor of the Record:—

"With his wife and adopted family now assembled around him, *the old man*" (so Mr. Barclay styles him) "perhaps looked forward to the enjoyment of comfort in their society during the remaining years of his life; but his prospect of happiness was soon closed. A new overseer came to Chiswick estate, who, upon some cause of complaint against Joseph, sent him to the workhouse of St. Thomas in the East! There strict discipline, hard labour, and hard fare, wore down his body and his spirit. He returned to Chiswick, at the term of his confinement, an altered man; and a few months closed the career of this 'WEALTHY SLAVE' "* (the other name by which Mr. Barclay designates him).

"We do not mean," adds the editor, "to accuse the overseer of Chiswick of having acted with causeless severity towards Joseph Marriott; he *had been* an indulged slave, and perhaps forgot his station; nor would we lead our readers to understand that he was treated in the St. Thomas' in the East workhouse with a harshness beyond the discipline of a house of correction: he *had been* an indulged slave, and was *now* an '*old man*,' and the consequence we have described might have been produced without unusual severity. We wish only to show the working of the present system of slavery; and to lead our readers to appreciate the words of Mr. Barclay, when he says—'here is a wealthy slave purchasing the manumission of a woman with a large family,'—'who had yet *no wish* to change *his own* condition.'

"Such is this anecdote, as it has been related to us,† and we beg our readers to compare these two accounts of the same transaction, and judge of the correctness of our author's representations.

"We will not, however, *insinuate by our silence* that no slave could produce 'two or three hundred pounds' of his own. We are ourselves acquainted with some who possibly might, and we believe, as Mr. Barclay states, that there are a few on Holland Estate, in St. Thomas in the East, who could do so—though

* A similar attempt at gross delusion recently occurred in the examination of a distinguished planter before the committee of the House of Lords; but we reserve our account of it until the evidence shall have been published.

† "Should it be in any part erroneous or *defective*, we offer our pages to Mr. Barclay, and urgently request him to set us right."

we allow with him 'this is the best case of the kind within *our* knowledge.' But the consequence which he would have his readers to draw of their independence and happiness we deny; and shall briefly state, as illustrative of our denial, a fact relating to slaves on this estate:—

"James Walker has been one of the most respectable and one of the most wealthy slaves in the island of Jamaica. He has been blessed with prosperity and length of days; he has lived to see his children and his grand-children rise to maturity around him; and *he has lived to see every female among them drop one after another into the abyss of 'Colonial sin.'* With a heart imbued with the feelings of the Christian religion, he has looked around on the females of his family, and has beheld them all the prostitutes—*some the RELUCTANT* prostitutes—of the profligate white men in authority over and around them! What must be the feelings of this Christian parent? Such is the happiness of this opulent slave and possessor of slaves!!

"But possibly Mr. Barclay may not consider this *exaltation* of his family a source of unhappiness to James Walker. He might (if he had not omitted the mention of such things) have numbered it among his advantages and blessings.

"And now, if we be asked why we have related these particulars, we reply, by anticipation, that it is solely for the purpose of opening the eyes of all, concerned in carrying on the present demoralizing system, to the fallacy of the arguments by which it is supported. We seek to exhibit, in its true colours, the disgusting deformity of that system, not only to its abettors in the mother country, but to the white and coloured inhabitants of this land. These have long been surrounded by a thick veil of sin, which hides from their own vision the filthiness and soul-withering misery around them. In charity, in love, we are determined, with God's blessing on our efforts, to tear that veil in pieces."

Now let the whole of the facts thus disclosed be duly considered, and a new feature of this cruel and revolting institution will present itself to our view. We have had a variety of tales told us of the happiness, not only of individual slaves, but of whole gangs of slaves. We will suppose all these to be true. Masters and managers, we will admit, may have been kind and indulgent, and the slaves, for a time, may have experienced few of the evils of slavery. But a manager is dismissed, or an estate falls into the hands of a minor or a mortgagee, and the whole of the smiling scene may be instantly changed. Harshness may succeed to indulgence; severity to mildness; privation to plenty; brutal outrage to considerate kindness; excessive exaction to moderate labour; a contempt of the feelings, and a hard-hearted indifference to the best affections of the domestic relation, to a solicitude to cherish and protect these richest springs of worldly enjoyment; a bitter spirit of intolerance and persecuting rage, excited by any indication on the part of the slaves of religious earnestness, to a Christian zeal to impart to them the cheering consolations and the light and liberty of the Gospel; and all the horrors of unbridled lust, rioting in the despotism of unmeasured power, to a fatherly care over the moral purity and chastity of the young female slave. Need we follow out the contrast? Every reader who feels, not as a Christian only, but as a man, will appreciate a condition of life daily liable to such terrible vicissitudes. Nor are these evils imaginary. We could multiply instances to show their frequent occurrence in some of the various forms of aggravated wretchedness which we have feebly attempted to delineate. May the divine mercy interfere to put a period to them

for ever, for the sake not more of the immediate sufferers than of the guilty government and parliament and people of England, who can tolerate for an hour a system so replete with abominations.

And then what shall we say of Mr. Barclay? He has incurred, by this false and fabricated statement, not merely the guilt of a premeditated departure from truth to promote some selfish object, or some party purpose; but the deeper guilt of deliberately aiming a blow at the happiness of the whole Negro race. Let us estimate his claim to credit by this single circumstance, and consign him and his works henceforward to merited obloquy and contempt.]

2. *Free labour Sugar in Jamaica.*

In some parts of Jamaica, as the parishes of Manchester, St. Ann's, &c., where the cultivation is extensively directed to coffee, pasture, &c., and which are remote from sugar plantations and from markets, a variety of expedients are resorted to by the slaves in order to procure sugar, or some substitute for that grateful article. A hand-mill invented by a planter, some years ago, for expressing the juice of the sugar cane is in frequent use, in the Negro villages, for this purpose. The juice expressed by the hand-mill was not usually made into granulated sugar, but boiled into a thick syrup, the iron pot ordinarily used in cooking being the utensil employed for concentrating the liquor, and being but ill adapted for the process. Latterly, however, an ingenious and industrious slave erected a cane-mill with vertical rollers, and with spokes to operate as a lever in turning it round, and of a capacity equal to about a one-horse power. The same slave who erected this mill succeeded also in improving his method of boiling. By the kindness of a neighbouring gentleman he procured small iron boilers, which he fixed up with mason work and fitted with proper flues. He had previously planted his cane patches, and, when his machinery was ready and his canes ripe, he and his wife (for he was a married man) with help hired from among his fellow slaves, began to cut and carry to the mill his canes, on the morning of the Saturday allowed for cultivating their grounds, or on the Friday night preceding; and, when a sufficient quantity of juice was expressed, he began the boiling of it, which was continued all night, and, it appears, till a late hour on Sunday. Though he was a professor of religion, it is impossible to censure very heavily this circumstance in a country where the laws and customs, and the necessities of the slave, compelled him, from infancy and through life, to violate the rest of the Sabbath. Scarcely any, even Christian slaves, in Jamaica are able to avoid this desecration.

But to return. The quantity of sugar thus obtained, and which was of a very fair quality, fully repaid the cost of the improved apparatus, and this slave supplied the wants not only of his fellow slaves, but of the whites on the estate (a coffee estate we presume) to which he was attached as a slave.

Before this slave had thus turned sugar-planter he had, by his skill and diligence, acquired some property, which he had carefully laid by, hoping to be able ere long to purchase his freedom, and thus to procure more time for his sugar speculation. He accordingly applied

to the attorney of the estate, when he ~~found~~ he had accumulated enough for that purpose. The attorney's ~~reply~~ was that the proprietor had recently written to say that "he would manumit no more of his slaves of any colour." His plans for the future were thus in one moment completely blasted.

The reflections in the Christian Record on this transaction are marked with the usual good sense of that work, and are calculated to show the untractable nature of slavery in Jamaica. There was of course no appeal from this harsh decision: but would it not, it is asked, have been much better to have taken the fairly-appraised value of this man, and to have given him his freedom, allowing him still, as a tenant at a fair rent, to occupy his house and garden, and a certain portion of land? As to quitting his house, or removing his sugar mill, (the child of his intelligence and industry,) or abandoning his cane patches, interspersed among his provision grounds; such an intention was probably never entertained by him. And, besides the value of his efforts to himself, what an example to the slaves around him would have been given by his manumission and success! But, alas! this would have been regarded as sapping Jamaica plantership at the root. That system cannot endure that a slave should have one conception, or one desire, beyond the orders of his master or overseer.

The writer thus proceeds:—

"During our late troubles, I have felt some degree of interest in ascertaining whether the people on the property to which this cultivator of 'free labour sugar' belongs returned to their work as usual after Christmas; and, especially, whether the 'sugar planter' himself did so. As the name of the property has not, so far as I have observed, been numbered in the newspapers among the rebellious, it is to be hoped that he is still pursuing the even tenor of his way. But, should the contrary prove to have been the case, to what may we fairly attribute such a determination? To the preaching of seditious doctrines by Sec-tarians?—to religion and the Bible?—or, to the *sickening of the human heart at the endurance of disappointed hope?*

"Far be it from me to speak, or to think, lightly of those acts of lawless violence and atrocity, on the part of the slaves, by which the peace of the country has been recently disturbed. But just as far be it from me to speak, or think, lightly of the acts of unrelenting tyranny and oppression which, I fearlessly maintain, in setting the rules of humanity and equity at defiance, above all in close barring the door of hope upon them, have been the principal goad to the late madness of the people. Such an act have we in the instance now before us. Here is a man who, by dint of frugality and diligence, during a number of years, and by hard labour during every scrap of time which he could appropriate to his advantage (besides working five and a half days per week throughout the year for his master), and sometimes depriving himself of rest at night—here is a man, I say, who, by such industry persevered in, collects a sum of money which he thinks may be sufficient for the purchase of his freedom. He proposes the business to the Attorney, and then he is told that his master has signified his intention that no other of his slaves can be allowed *even to purchase* their manumission!! How long shall this be!"

We are sorry to be unable to record the name of this slave or of his master; but we trust to hear more of both ere long.

3. *Instruction of Slaves.*

The Christian Record contains a very interesting discussion on the influence which the late rebellion may have in hindering or promoting slave instruction. Some persons, it is said, apprehend that the door will now be barred against it. The Christian Record anticipates a different result. He admits, indeed, that ungodly planters are fully convinced that slavery and Christianity are incompatible, and they therefore assume as a necessary consequence that the teachers of Christianity have been the main instruments of producing the late insurrection. Hence "knots of these planters have met in different parishes, and entered into resolutions *to punish*, in every way in their power, those slaves who shall dare to attend the instructions of any dissenter," and, though less publicly declared, the same prohibition is understood to refer also to those clergymen of the established church who are distinguished for their activity and zeal in the same cause.

After adverting to the abortive trials of the maligned and persecuted missionaries, and the complete exposure of the suborned perjuries by which their lives were judicially aimed at, the writer goes on to affirm that "a full investigation of the causes of the insurrection will show that very few indeed, out of the immense multitude of Negroes who *struck for wages*, belonged to the churches under the care of the Missionaries, and that fewer still of them have been found engaged among the insurgents. On the contrary, *vast numbers defended their masters' property from the spoilers.*"

"Now," remarks this writer (and the remarks are strikingly illustrative of the abominations of the slave system),—

"Now will the exhibition of these facts make any impression upon the minds of those who are knotted together to prevent the poor creatures under their care attending upon their chosen religious instructors? Most likely not. They are too far gone for that. And therefore, supposing that their 'Resolves' should be equivalent to law, it is easy to conceive of the multiplied miseries, 'the lockings up,' 'the workings in and out,' the floggings with 'the long whip,' the polishings with ebony, the giving of allowance *only* on the Sunday mornings *after nine o'clock*, and only giving to those *actually present*; the examination of every man found in his best clothes on a Sunday, and then on Monday morning, or some time during the week, 'picking his mouth' (the Jamaica term for the art of finding out or making some cause for punishment) it is easy, I say, to conceive of all these multiplied miseries which will, in one way or another, be poured out upon the men who shall dare to form for themselves on this subject opinions at variance with those of their owners, their planting attorneys, and overseers. But will all this arrest the progress of instruction? I answer, No. Past experience answers, No. It is no new case. A man may as well attempt to compress air into nothing, as to restrain the expansion of the human mind. All that he can do is to direct its energies and cultivate its powers to the production of good instead of evil; and happily for the slaves—happily for this country—happily for the infatuated individuals themselves—there are others besides these resolvers against religion and religious teaching who have a voice in the matter. It may never cause one sleepless hour to the parties inflicting the torment, that, in addition to the daily and nightly exactions of labour, such a series of mental and spiritual sufferings is likely to render more brief the existence of those placed at their mercy. Yet it cannot be supposed that the absent proprietors would wish their slaves thus to be dealt with; and the parties in question may be assured that those proprietors will be well informed of all their plans and proceedings."

"I would, therefore, put it plainly and directly to the proprietors of estates here who are resident in the mother country, whether the thus annoying, and treating as savage beasts, some of the best slaves on their properties, can at all tend to promote the peace of the country, or advance *their pecuniary interests*! Assuredly not. And it is their business to put a decided negative upon any such practice of their attorneys or overseers. Unless they wish their properties to be reduced to ashes by barbarous incendiaries, as has recently been done to an alarming extent, so far from banishing religious instruction from their properties, they will adopt more decisive measures to establish it. All that has transpired of the causes of the late rebellion, and *a great deal more that is forthcoming*, has afforded the most irrefutable evidence 'that not to instruction, BUT TO THE WANT OF IT—to the absence of Christian feelings in the hearts of both governors and governed, has been owing all the misery and ruin that has fallen upon some of the fairest portions of the island. The error of the planters has been that, vainly hoping to keep their slaves in brutal ignorance, and content to toil under the lash as beasts of burthen—they have refused to permit any thing like effectual religious instruction to be given them. Keep them ignorant they could not, and, thanks to their masters and managers, they have acquired knowledge without Christian principle to control and direct it. This is now evident, and will every day become more so.—Instead therefore of considering the late insurrection injurious ultimately to the cause of effectual religious instruction, I confidently expect that it will further it, by teaching proprietors the necessity of having a peasantry upon their domains who shall have been taught, from the lively oracles of God, 'to fear God and honour the king:' it must teach them that *if they would preserve their lives and fortunes*, the avowed brutality of the present system of slave-government must yield to the same authority."

The views entertained by the planters generally on the subject of the instruction of slaves is very graphically exhibited in the following communication of a correspondent to the Editor of the Christian Record:—

"I happened to be present, the other day, at a conversation which took place at the house of an attorney in my neighbourhood, on the *question* whether or not a clergyman, who had been lately appointed to a district of the parish, should be *permitted* to instruct the slaves on the estates in that district! It was the unanimous opinion of the planters present that the said clergyman ought not, on any account, to be admitted on the estates. Why? 'BECAUSE HE WAS A MEMBER OF THE CHURCH MISSIONARY SOCIETY!' '*There was nothing against the individual himself.*' This was admitted in so many words; but his connection with that Society was deemed a sufficient reason for depriving the slaves of the means of instruction which he was appointed to afford them, and for keeping them bound down in the chains of spiritual darkness! What an awful responsibility lies on the souls of proprietors who thus deliver up the spiritual welfare of their slaves to the dictation of men abandoned to 'wretchedness of most unclean living!' In this manner, and for these causes, the slaves are deprived of the *domestic instruction and consolations* of the ministers of the established church. From the inadequate size of the chapels, and from the want of time allowed them, they can scarcely attend his public ministry; and they have been threatened by proprietors, attorneys, and overseers—aye, by *magistrates*! with the utmost severity of punishment, if they shall be detected in attendance at a 'Sectarian' place of worship. How then are the unfortunate creatures to obtain spiritual nourishment for their famishing souls? Whom will these planters permit to give them instruction? '*The Bishop's Catechist.*' He, and he alone, is to be admitted; and the cause of his admission, and the value of his instructions, may be gathered from the conversation which passed upon this occasion:—

"An overseer who was present, addressing the attorney of the estate which he managed, said, 'He (the clergyman) asked me to allow him to catechise the

slaves on the estate, Sir; but I referred him to you. Has he spoken to you, Sir? 'You did perfectly right. He has not spoken to me yet.' 'Then he is not to attend, Sir?' 'Certainly not. He has connected himself with the Church Missionary Society; and it is high time to put down fanaticism in the country.' 'But the catechist is still attending, Sir. Is he to go on?' 'Oh, the Bishop's catechist. What does he teach?—does he teach reading?' 'No, Sir: he teaches them to repeat the Church Catechism.' 'Nothing more?' 'No, Sir.' 'Then he may be allowed to continue. *That can do no harm; it will do no good; but it can do no harm. He may go on!!!*'

"When," asks the writer, "will the Bishop's eyes be open to his situation? The lamentable fact is that he is now merely an instrument in the hands of the planters, by which they are endeavouring to put a stop to the progress of religion in the island! It is enough to make one's heart sick—but it is too true that every zealous clergyman who is anxious to discharge his duty *finds himself checked at every point by a league between adulterous planters and temporising churchmen*: the former consistently opposing the truth—the latter seeking ease, and the 'friendship of the world.' When will his Lordship shake off the trammels of worldly policy, and stand forth in the name and in the strength of his Master? His voice raised against the proprietors' criminal neglect of their slaves would be heard and listened to, and some hope might then be entertained of rescuing the soul of the slave from spiritual thralldom; but, if his Lordship thus continue silent, how great is his responsibility!"

4. Kirk of Scotland in Jamaica.

All who value the Church of Scotland (and we are among those who value it highly, and who are interested in its credit and prosperity) ought to read with attention the heavy charges brought against its ministers officiating in Jamaica, in the number of the Record now before us. We will not now enter into particulars, but will content ourselves at present with thus briefly directing to that valuable work, the attention of those in the sister kingdom who have it in their power to apply a remedy to the opprobrious conduct to which we have with real pain alluded. We have the utmost confidence in the influential ministers of the church of Scotland that the hint now given will be sufficient to incite them to enquire diligently, and to correct what they may find amiss.

5. Parochial Schools of Jamaica.

"Is any one desirous," says the Editor of the Christian Record, "of learning the nature and effect of our system of parochial education in this island? Let him look round, and he will behold bookkeeper catechists! fornicating schoolmasters! adulterous school committees! and almost every person connected with the training up of the rising race stamped with the Colonial brand of *unblushing shame*. Let him look round, and he will behold vice stalking through the land in the light of each day's sun, unabashed, because unrebuked. He will behold the labouring class—the slaves—destitute of principle, untaught to distinguish between virtue and vice, and wallowing in the mire of promiscuous sexual intercourse; exhibiting certainly exceptions to this general censure, which indicate that the day-spring from on high has dawned on the hearts of some; but, as a whole, *ignorant alike of the spiritual requirements* as of the spiritual consolations of the Gospel. He will behold the next class—the people of colour—little distinguished from the slave in principle or in practice, regarding their disgrace as an honour, and glorying in their shame! And should he then look to the highest class in the hope of finding an example, or at least a promise, of better things, what will he behold? He will see the great mass outraging de-

cency by their shameless concubinage, and defying the God of heaven by the open profanation of his day, and by a determined hostility to his religion. He will observe the few who pretend to some degree of principle countenancing and cheering on the rest in their course of infamy—receiving the adulterer into their families as an honourable and honoured guest—a fit associate for their wives and daughters! He will find them sitting in committee with the fornicator and the blasphemer, as workers together with God in converting sinners from their sins!!

“What a revolting—what a *melancholy* scene! And to what extraordinary cause can we attribute such universal, shameless depravity? All communities are stained with vice; but in every Christian community vice is condemned and decried: how is it that in ours vice is countenanced and upheld? In every collection of fallen men we shall find *some* abandoned to crime, and openly callous to shame; but these are *exceptions* from the general conduct, noticed with disgust, and held up as warnings to others. How is it that in *our* society the *exceptions*—the few, shunned, despised exceptions, are THE RELIGIOUS AND THE MORAL? To what are we to attribute this, the distinguishing feature of our society? To many causes, doubtless; but to none from which such effects are more clearly deducible than the *shameful neglect, nay, the positive and wilful corrupting of the youthful mind.* What are our parochial schools* but seminaries of adultery? Read, in the lives of those who are brought up in them, our justification of this assertion. Do not the individuals of each sex, as they advance to maturity, fall into the course of colonial sin as readily, and with as little compunction, as would those who had been expressly brought up with that view? And what is the instruction given at these schools? And of what character are the teachers? We will answer these questions, not by general assertions, which may, as usual, be flatly contradicted, but by describing some of the schools with which we are acquainted; and, for this purpose, we select those of the ‘crack’ parish of the island, the highly lauded St. Thomas in the East.”

After a variety of disgusting details in illustration of this position, the Editor thus concludes his appeal:—

“We should ill fulfil our duty to our countrymen were we to refrain, through a false notion of charity, from exposing to themselves here, and to proprietors elsewhere, what appear to us to be the prevailing causes of the shameless depravity of our society. If, in effecting this object, we use harsh language, it is because our fellow-colonists have become, from long use, so callous to shame that nothing but a severe goad can reach their feelings.”

II.—RELIGIOUS PERSECUTIONS IN JAMAICA.

A large mass of information has been laid before the public on this subject, and has been circulated widely by means of the newspapers, which have given full details of the speeches delivered at various meetings, and particularly at a very numerous, indeed a greatly overflowing meeting of all denominations of Christians, held at Exeter Hall, in London, on the 15th of August last, at which upwards of 3000 persons listened with breathless interest, not to say horror, to the authentic testimony laid before them on the subject. These concurred in a unanimous vote expressive of their regret and indignation at the cruel and determined opposition of the colonists to the religious instruction of the slaves, and the disgraceful outrages committed by them on the persons and property of Missionaries, in

* These schools are exclusively for the children of the free.

violation of the laws both of God and man ;—of their fullest conviction that the system of colonial slavery, while suffered to subsist, was utterly at variance with the spirit and precepts of the Gospel, and with any security for its promulgation ;—and of their solemn and imperative obligation to urge, upon the legislature and the government of this country, the adoption of all suitable means for the complete and immediate extinction throughout the British dominions of that crying evil.

For copious and most interesting details in support of these conclusions we must refer, in addition to our own pages, to the following recent publications :—

1. Report of the Speeches of the Rev. Peter Duncan, a Wesleyan, and the Rev. W. Knibb, a Baptist Missionary, delivered at the above meeting, price 1*l.*, with large allowances if taken in quantities for distribution. Printed for Bagster, 15, Paternoster Row.

2. Narrative of Events connected with the Disturbances and Persecutions in Jamaica, by the Rev. T. F. Abbott, Baptist Missionary. Printed by order of the Committee of the Baptist Society for Holdsworth, St. Paul's Church Yard. 8vo. pp. 40.

3. Facts and Statements connected with the late Slave Insurrection in Jamaica, and the violations of civil and religious liberty arising out of it. Prepared by the Rev. W. Knibb. 8vo. pp. 24.

We cannot attempt any regular abstract of these highly interesting but condensed documents. We must content ourselves with sharpening the appetite of our readers to peruse the works themselves, by a few detached references.

"I now come to the case of Henry Williams.* This man had remained up with some of his friends on the last day of the year, and engaged with them in prayer, and in renewing, as is customary with the Methodists at that season, their Christian covenant. For this he was tried and condemned, and was severely flogged. When it was asked for what that punishment was inflicted, it was answered that he was flogged for holding an illegal meeting, and for administering unlawful oaths. This poor Negro had been most carefully watching his master's property up to the period with respect to which he was accused, and yet this was his reward.

"Another Negro, when under the lash, was asked whether his minister had ever stated to him that if he had faith he should be free. His answer was, 'No, massa ; minister never say no such thing.' You have heard of the Roman citizen who, while undergoing the torture of the lash, used only the expression, 'I am a Roman citizen.' You may admire the heroic firmness of that man, but should not your admiration be higher of the greater firmness of this poor untutored African, who during his torture refused to give false testimony, though it might have released him from the hands of the torturer ?

"When the insurrection first broke out, I was concerned for the fate of one Negro whom I knew well, and against whom, on account of his great attachment to religious instruction, and his desire to communicate it to others, I knew that a strong prejudice prevailed. That Negro was James Malcolm. It turned out, however, that this man was acting as the pioneer to the troops under Sir Willoughby Cotton, and pointing out the haunts of those who took a part in the insurrection.

* See for some account of the previous cruel sufferings of this slave the *Anti-Slavery Reporter*, Vol. iii. No. 65. p. 356.

"The return which the poor fellow got for his loyalty was an expression of regret from his overseer that he (Malcolm) was not engaged in the insurrection, as he should wish to get rid of him. In fact, this was the real ground of regret on the part of those who wished to crush all whom they suspected of a wish for the emancipation of the Negro. They saw with regret that the missionaries, and those who belonged to their congregations, had taken no part in the insurrection; for, had it been otherwise, it would have been a great point gained. It happened, however, that this ground of objection had not been given to them."

"It is a fact that only one class-leader was charged by the Rebellion Committee: that is the man whose name I have already mentioned—James Malcolm, who is at the present moment under sentence of death. This man has distinguished himself by his excellent conduct, and by his zealous efforts to convert others. During the insurrection, he saved a considerable portion of his overseer's property; but he was nevertheless sacrificed by the malice of the overseer, from whose licentiousness he had been the means of rescuing some young female slaves, on whom he had fixed his eyes.

"Another person mentioned by my correspondent is a slave named Spence. This man, who with some of his friends, had, after watching their master's property, passed the remainder of the night in prayer—this man was taken by a band of insurgent Negroes, who, on his refusal to form one of their party, placed him on his knees, and directed two of their number to shoot him. Two muskets were directed at him at the same moment, but fortunately they both missed fire twice. He was then given into custody to some of the party, from whom he at length escaped.

"Nothing can be more evident than the fact that neither the Negroes nor the missionaries were the cause of the late insurrection, but that it was brought about by the conduct of the white population. That the colony will not be safe from similar danger in future any one must be convinced who has watched the course which the colonists are adopting. The late law by which ministers of religion are liable to capital punishment if they interpret the Scriptures in any way that may tend to sedition is one of the most iniquitous character. For who is to be the judge of the tendency of the interpretation? The makers of the law; men who have no sense of religion themselves, and very little morality, and who are averse from any religious instruction of their slaves! The only hope of the missionaries and of the slaves is in the justice of the British public."

Speech of Rev. Peter Duncan, p. 7—9.

"A man named Samuel Swiney was flogged;—for what? For going to prayer. How, it may be asked, do I know this? I answer that I was an eye-witness to it. I stood by and saw the blood-drawing instrument of torture laid upon his back, and the chains put upon his neck; and all this for the offence of praying for the recovery of a missionary who then lay in a dangerous state of illness. This I avouch as an incontrovertible truth. Let my opponents stand forward and deny it if they can. I represented these facts to his Majesty's Ministers, who dismissed the justices by whom that sentence was inflicted; and for myself my heart leaped for joy when the Secretary of the Baptist Society sent out the means of procuring the poor man's freedom. On a subsequent occasion Swiney's wife was to be sold, and, although I offered as much as £230 for her, I could not obtain her, because, in fact, a set had been made against me.

"A woman named Catherine James, who had been forty-five years a slave, belongs to my congregation. She had been confined for praying, and for trying to prevent her daughter from living in sin with the overseer. For this offence she was confined during 220 days in a dungeon—(be it understood that each estate has its dungeon). After this, she was taken up as a runaway, and sentenced to be worked in chains for life." *Speech of Rev. W. Knibb, p. 14, 15.*

"I may here give you a few specimens of the base means resorted to by the great men of this island, in cheating evidence from slaves and others for the purpose of criminating your Missionaries. We are not authorised to use the names

of those persons who have furnished us with the following statements, though, if necessary, we can get them substantiated *on oath*.—A free member of Mr. Burchell's church was charged with having received letters from Mr. Burchell. She was taken up and examined, when the following threats were made use of to induce her to implicate Mr. Burchell, by a *magistrate*. 'Now we have good proof that you *did* receive the letters; now tell us the truth; if you *don't*, there is a boat ready to ship you off.' She replied, 'I cannot tell a *lie* upon myself or Mr. Burchell. I never did receive any letters.' Magistrate.—'Now, my good woman, I won't send for a constable to take you to the Court House, but I will carry you myself, so you *had better tell the truth*.' He then took her to the Court House, and put on her *handcuffs*, among a hundred or more Negroes, where she remained from two P. M. until the next day, when a lieutenant-colonel (militia) came and said, 'Have you not letters from Mr. B.?' Woman.—'No.' Colonel.—'Are you not a Baptist?' Woman.—'Yes.' Colonel.—'You see the *gallows* out there (pointing to it); if they were to hang up Mr. B. and yourself, how you would *holloa*!' Much more followed of the same nature, when Mr. M. examined her, and, finding nothing against her, she was discharged. Again, Mr. — was present when one of the militia officers held his *sword over a Negro's head*, and, pointing to the gallows, said, 'If you do not tell me something about the Baptist parsons, you shall be *hung up there*.'—Other cases occurred at Lucea. A free coloured man was present when Dr. — took a Negro man prisoner, and interrogated him in this manner: Dr.—'Did not Mr. Burchell tell you to rebel?' 'No, Sir.' Dr.—'Tell me the truth, tell me that Mr. B. did tell you to do so, or I'll BLOW YOUR BRAINS OUT' (at the same time presenting a *pistol at his head*). The Negro at last, doubtless fearing that Dr. — would put his diabolical threat into execution, said 'Ah, for true, massa, me forget, the night before Mr. Burchell go away, him tell me somting tan so;' that is, 'something of the kind.' This of course was sufficient to inculpate Mr. Burchell.—A person was present when the supervisor of the workhouse at Lucea was superintending the flogging of a rebel Negro. The driver gave three lashes, when the supervisor cried out, 'What, no blood yet? tell me, you rascal, did not Mr. Burchell tell you to rebel?' Negro.—'No, massa, I don't know Mr. Burchell, I never see him.' Supervisor.—'Tell me, did not that bloody villain Burchell tell you to do it?' These, and similar questions, were put to the poor unfortunate creature while he was being flogged; but he persisted to the last that he did not know Mr. Burchell, and never saw him. This is the kind of evidence by which we are judged, and by this we are condemned; though it frequently happens, as in the last case, that all their vile attempts are ineffectual, and do not even by *such* means procure a shadow of evidence against us."—*Narrative in a Letter of Rev. T. F. Abbott*.

Attached to an able memorial, presented to Lord Belmore by the Baptist Missionaries in April, 1832, claiming protection from his Lordship, and challenging the strictest investigation into their conduct and into all their allegations, they state the amount of their property destroyed by the militia, during the prevalence of martial law, to be as follows:—

Eleven chapels burnt or pulled down, taken at the lowest estimate of the cost of their re-erection; including pulpits, benches, pews, lamps, &c., in these, and in four licensed houses rented by the Missionaries	£22,150
Losses in horses, furniture, clothes, books, &c., and travelling and voyage expenses, exclusive of charges for the trial of the Missionaries, not yet known	£1,100

Jamaica currency equal to £16,600 sterling.

£23,250

Two chapels, three houses, and other property in St. James's were destroyed by a party of militia under a Magistrate and Captain,—Capt. George Gordon and a Mr. F. B. Gibbs, owner of Millennium estate. The chapel at Montego Bay was pulled down at mid-day by a large mob, among whom were the following magistrates and officers of militia, said to be actively engaged in the outrage, viz. Lieut.-Col. W. C. Morris, Major J. Coates, Captains G. Gordon, W. M. Kerr, J. Cleghorn, J. Bowen, B. H. Tharpe, J. Tharpe, and J. Gordon, and the following magistrates, not in the militia, Alexander Campbell, C. O'Conner, and W. Heath; moreover E. Evans, the coroner, and W. B. Popkin, the head constable, with a whole host of lieutenants and ensigns besides.* The custos (who we are sorry to say was Richard Barrett, speaker of the Assembly, and delegate to this country), and Dr. G. M. Lawson, who is also colonel of the St. James' militia, and a magistrate, it is distinctly asserted by the Missionaries, had been informed two hours before it happened that the outrage would take place; but no interruption was attempted by them.

In Trelawney similar outrages occurred. The St. Ann's regiment of militia was quartered in the Baptist chapel at Falmouth. On being about to quit it, J. W. Gayner, a magistrate, and Samuel Tucker, the adjutant, ordered the men to break it down, and it was completely demolished. Thomas Tennison, of the Trelawney regiment, being on guard, was applied to to interfere. He replied that he concluded they would not only pull it down but set fire to it too. Mr. Knibb's lodgings were also assailed with stones; and his horses were taken and retained for some time by Major-General Hilton.

At Lucea, in Hanover, Lieutenant-Colonel J. E. Payne, and Major R. Chambers, magistrates, and the Rev. B. H. Heath, the rector, went to the residence of Mr. Abbott, the Baptist Missionary, and Mr. Chambers with his own hand opened Mrs. Abbott's desk, and searched her letters, and committed various outrages, using much abusive language to a lady residing there. The Rev. Benjamin H. Heath took away Mr. Abbott's books, and had not returned them at the end of more than three months. Among those who aided in destroying the Baptist chapel at Lucea were the rev. rector, who invited a gentleman to "assist in destroying the damned Baptist chapel," Dr. Binns, and the constable, C. Younger. Mr. Alexander Campbell, a magistrate, was present, but did not actively interfere. On the evening of the same day Dr. Binns and others entered Mr. Abbott's house, armed with hatchets, and destroyed or carried off furniture, clothes, and several dozens of wine; and Dr. Binns struck, with a horsewhip, a lady who tried to prevent the pillage, and threatened to push her down the steps.

At St. Ann's Bay the missionary and his family were violently driven from their dwelling, and the chapel and premises destroyed;

* The names given are (and not one of them ought to be deprived of his due portion of infamy) W. N. Balme, Joseph Fray, W. Plummer, T. Watson; C.W. Ogle, J. H. Morris, G. McFarquhar Lawson, jun., H. Hunter, W. Fowle Holt, James Coates, W. Gordon, Joseph G. Jump.

Drs. G. R. Stennett and H. Cox, Jun., magistrates, and Capt. S. Drake, head-constable, aiding. The other magistrates though applied to afforded no protection, but sent for the boxes of the missionaries to the Court-house, and took from them papers and other things.

In Vere the Baptist chapel was destroyed by fire, Hector Maclean Wood, a magistrate, who had beforehand broken some of the windows and taken away the key, being present.

Similar outrages were committed in other places. Nine dozens of Madeira wine, belonging to Mr. Burchell, the missionary, were taken possession of by Lieut. John Henry Morris, and have not been returned; and afterwards the same gentleman, accompanied by Mr. James Gordon, a magistrate, locked up the wine remaining and took away the key, which he had then kept three months in his possession.

Facts and Statements, pp. 3—7.

To crown all, an association was formed by the planters, called "The Colonial Church Union," which, with strong professions of loyalty to the king, and love for the established churches of England and Scotland, has made it its predominant object to procure the expulsion of all the missionaries from the Island.—One of its constitutional rules is as follows :—

"It is expected from every member of the Union that he will lend his influence and support, on all occasions, to those patriots who, in behalf of the paramount laws of society, have hazarded their personal responsibility for our preservation from the murderous machinations of our enemies ;"—that is to say, Every member who may have assaulted or may have tarred and feathered missionaries ; or who may have been guilty of arson in burning their chapels and dwellings ; or who may have bribed or suborned perjured witnesses against them ; or who may have cruelly punished the slaves who attend their ministrations, shall be the special objects of our protection.

Now in this Colonial Church Union members of the Assembly, custodes, magistrates, assistant judges, and some clergymen of the Church of England are enrolled. One of them, a magistrate, edits a paper called the Cornwall Courier, in which he has repeatedly urged that the Wesleyan missionaries should be tarred and feathered. Nothing, however, displays more forcibly the spirit which animates the planters throughout the Island than the tone taken, by the leading newspapers, with respect both to the missionaries, and to the poor suffering and slaughtered slaves.

An officer of the St. Ann's Western regiment thus addresses the Editor of the Jamaica Courant in his paper of February 10, 1832 :—

"Our primary ardour has been unabated. We have never allowed these deluded wretches time to rest ; night and day have we been at them, and have made terrible slaughter among them. And now, at the end of a six weeks' campaign, we are neglected—not thought of, because the Governor must have a little fun with Tom Hill and his yacht. The few wretches who are now out are hiding in the cane-pieces, and we occasionally get a bullet or two at them. On Sunday morning, five were shot, who were fallen in with and attempted to escape. I shall not consider that we are safe, although all this havoc has been made among the rebels ; although they may have now found the inutility of opposing the strong

force which can be opposed to them; until we can fall upon some plan of getting rid of the infernal race of Baptists, which we have so long fostered in our bosoms, and of demolishing their bloody pandemoniums."

Other letters to the same effect are published in the same paper of that day:—

"I cannot allow the post to start, without saying that I have remained long enough at Falmouth to see the Baptist and Methodist Chapels pulled down. This good work was accomplished this day by the troops, after their return—conquerors from the seat of war. Lots of groans, as you may imagine, from the Saints and their followers!"

"Let Bruce (the Editor) know that the great and glorious work has commenced. It is now 10 o'clock, and all hands at work, demolishing the Baptist and Wesleyan Chapels. The Methodist Chapel is down, and the men are hard at work at the Baptists.' The roof of the latter is not yet off, but so much injured as to make it as well off as on. It is standing, true, but supported by a few posts only. The men have gone for fire-hooks to complete the work they have undertaken. There is the devil to pay here to-day (as you may suppose) among the Saints and their followers—weeping and wailing, and gnashing of teeth—wringing of hands, and groans, interrupted, at times, with curses and imprecations on the soldiers."

"I write in the hopes of this reaching you through the way-bag, as the Post Office has long since been shut. Some true-hearted Jamaicans have truly unblinded themselves this night, by razing to the earth that pestiferous hole, Knibb's Preaching Shop. Verily, friend, they have not spared Box's also. He no more will be able to beat the roll-call to prayers, nor the tattoo upon the consciences of our poor deluded slaves. In plain English, not one stone has been left standing—nay, not even the corner one; and I hope that this goodly example will be followed from Negril to Morant."

Again in the Cornwall Courier of February 15, 1832, we find as follows:—

"Since our last we have received accounts of the destruction of every one of those pandemoniums of insurrection and rebellion, the Baptist preaching shops, from Savanna-la-Mar to Brown's Town in St. Ann's. They have been destroyed partly by the militia, and partly by some of their own followers, who have had their eyes opened by recent events, which have taught them that the Baptist Parsons were not the Sovereigns of Jamaica. Several of the Wesleyan Chapels have also been either totally or partially destroyed; a fit but trifling retribution for the loss these men have caused to the proprietors of those estates that have been burnt by the incendiaries, who were instigated to commit the crimes, for which so many of them have suffered, by these preachers.—We can only say, in the words of the Reformer, John Knox—"To get rid of the rooks effectually, you must destroy their nests."—As to the rooks—the preachers—we would recommend the advice of our staunch friend, James McQueen, to be observed towards them:—"Tar and feather them wherever you meet them," and drive them off the island, excepting always those who may merit a greater elevation—a more exalted distinction."

"Some there are who aver that it might have been better to await such an application to the House of Assembly; we beg leave to answer—that with this conviction before us, no benefit whatever could have followed.—We say, that no redress awaits our deeply seated injuries from Law, Legislation, or Government. Retribution has been inflicted in the most speedy manner, and it has been inflicted by those who had a full right to do so. Society has its rights as well as Legislature. The prerogative of society is undeniable; it is at all times greater than that of legislature, which is dependent on it.—Here is one of those instances where the representatives were powerless, and the people have taken it in their own hands. When we say the people, we do not mean a mob, a gang of

thieves and pickpockets, such as the happy politics of England now acknowledge as their liege Lords—but we mean the Magistrates, Vestrymen, and Freeholders of the island, who have been in arms to preserve their property, and who have, *in open day, done this thing in self-defence!*

“The COLONIAL CHURCH UNION, established in St. Ann’s (Bridges, Rector) works well, and gives an assurance that the leading men of the country are zealously performing their duty; and, as an advanced guard, are diligently protecting our interests—counteracting and exposing the machinations of our enemies. We trust that every man in the island will enrol his name in this Society.

“The very defence of our lives and properties will be construed by the Anti-Colonists into a crime of the deepest dye. They will rave for the unexpected failure of their insurrectionary plans, and a crusade will be preached up against us, and permitted by Government. *The revolutionary Parliament of England will emulate the revolutionary Parliament of Robespierre;* and we call on every man throughout the island to say whether he would not rather die with arms in his hand than submit to such an unjust, unprincipled, act of tyranny.”

Again in the Jamaica Courant of February 29 and March 1:—

“On an attentive re-perusal of the Governor’s opening speech to the Legislature, we are sorry to remark that his Excellency persists in his allusions to ‘the machinations which have been employed to seduce the slaves into rebellion,’ talking of their *‘allegiance!’* and the *duty* they owe to their masters.’ The Earl of Belmore has been long enough in Jamaica to know that the slaves owe no *allegiance*, and that the contract between their owners and the Government of the mother country provides only for their *obedience* to their masters; and we deprecate the idea of inculcating upon the Negro mind the bare supposition that the King has any control whatever over him.”

The foul means taken to suborn evidence against the missionaries may be judged of by the following facts:—

Samuel Stennett, a man of colour, swore that he had heard Mr. Burchell tell the leaders of his congregation that “freedom was theirs: they must fight and pray for it, and they would get it.” On this deposition, that missionary was committed to gaol and put upon trial for his life. Before, however, the day of trial came, Stennett, driven by the agonies of an accusing conscience, made the following voluntary affidavit:—

“Personally appeared before me Samuel Stennett, of the parish of St. James, county of Cornwall, and island aforesaid, being duly sworn, maketh oath and saith, That the affidavit made by him against the Baptist missionaries, T. Burchell and F. Gardner, which led to their confinement in gaol, was false and unjust; that he never heard from them such facts as he, the deponent, hath sworn against them. That he was instigated to do so by Messrs. George Delisser, George M’Farquhar Lawson, Jun., Joseph Bowen, and W. C. Morris, the former of whom assured him that he would be well looked upon by the gentlemen of this place, that the country would give him £10 per annum, and that he, George Delisser, would make it £50. This deponent further saith that he is induced to make this declaration to relieve his conscience, as he knew nothing against the said missionaries, and that he never joined the Baptist Society as a member until after Mr. Burchell had left the country. So help me God.”

Richard Brown, of Falmouth, who by his industry had purchased his own freedom and that of his wife, stated that he was present, as sentinel, when a slave, named Robert Hall, and also when another slave named Bell, were led out to be shot, Mr. Russell and Mr. Jobson being also present.

"Heard Mr. Russell ask him what parson told him he was going to be his. Heard Robert Hall say he never heard parson say so. Heard Mr. Russell say, What, no parson? Answered No. Heard Mr. Russell say,—Say Parson Knibb, you Sir. Heard prisoner say, Master, I cannot go tell a lie, I never hear it."

A similar conversation took place between these gentlemen and the slave Bell.

How little the missionaries deserved such treatment may be inferred from a letter addressed by Samuel M. Barrett, Esq., a proprietor of about 500 slaves in St. James's, and attorney for many more, to Mr. Knibb, congratulating him on his release from restraint:—

"I deeply regret," he says, "that the feelings of the country should have so strongly marked yourself and the other Baptist missionaries as objects of persecution. My opinion, an opinion resulting from my own frequent and confidential intercourse, not only with my own Negroes, but with the Negroes of various other estates, is, that religion had nothing to do with the late disturbances; but, on the contrary, its absence was a chief cause of them. No people could have conducted themselves better than all the Negroes upon Cambridge and Oxford Estates, and, in like manner, the people upon Retreat Pen. Even at the period when the prejudice ran strongest against you, and when it was scarcely politic for a Negro to say any thing in your favour, I have, upon every occasion, when I have enquired from any of the members of your congregation upon any of my properties, whether you had ever taught them to expect freedom; the answer has invariably been such as to convince me the charges against you were ill-founded. In the absence of all proof to criminate any one in particular, or any class of persons, professional or otherwise, I would not in charity suspect any one, or venture to assign any cause for so great an evil as it has pleased Providence to afflict us with. I should have deeply deplored, for the sake of religion, had any of its Ministers so far perverted the truths of the Gospel as to create this shedding of blood. I do, therefore, most sincerely rejoice that you stand innocent of all guilt as connected with the late disturbances, so far as any proof has, as yet, been adduced."

Mr. Knibb produces this further strong testimony in favour of himself and his brethren:—

"In the midst of our troubles and persecutions I acknowledge with gratitude that it pleased the Lord to raise us up some friends. John Manderson, Esq., a man of colour—one of those persons who are tauntingly described as forming the link between the man and the brute—that humane and compassionate individual visited me on a bed of sickness, and told me that he had lost upwards of £40,000 by the insurrection of the slaves, but so convinced was he that the missionaries had no hand or part in it that he was ready to share with them even to his last dollar. That individual was a member of the Assembly. It has been said that it was intended to tar and feather him. I should like to see them try to accomplish this: if a rough hand were to be unnecessarily put upon a man of colour, that moment the island would be gone."—*Report of Speeches*, p. 12.

"Out of 16,000 Baptist slaves not one could be found," says Mr. Knibb, "that would say a word against his minister. On the contrary many of them were most exemplary in their conduct during the whole course of the insurrection, apprehending insurgents, protecting their owners' property from attack and conflagration, and performing the plantation labour as usual." Among many instances he specifies the following:—

"Charles Campbell, belonging to Weston Favel Estate, a deacon at Falmouth, saved the property, and has received his freedom in consequence.

"Edward Barrett, belonging to Oxford, guarded, with the people, the property for a month. We have eighty-six members on this property. He, Barrett, is a deacon of the church at Falmouth.

"George Prince of Wales, a member of the church at Falmouth, had the whole charge of the property, the keys of the store, &c. &c., put into his hands, for a month. We have thirty-six members on this estate.

"The members of the church at Carlton Estate saved the property, as the following note, from Mrs. Waddell, the wife of a Presbyterian missionary, will testify:—"I am happy to say that some of your people, in this quarter, have adorned the gospel by their becoming conduct, particularly Reeves, Hall, and Gordon. Mr. Cron (the attorney) says 'they have saved Carlton, and have completely exonerated Mr. Knibb from having EVER said any thing to excite the rebellion.'

"On several estates in Trelawney, to the number of forty or more, the members of my church mounted guard, and saved the property. Only three of the members were tried by Court Martial, and they, *I verily believe, were innocent.*

"Not a single estate or pen was burnt where we had a member connected with Falmouth church, though the whole number was eighty-six.

"On almost every estate that was saved from the rebels there were Baptists, and they were the cause of its being spared.

"Several of the members have been rewarded by the House of Assembly for their good conduct.

"Mr. Cantlow's church was in the heart of the rebellion; fifteen out of eighteen of his leaders were faithful to their owners. Of the other *three* we have no sufficient proof of guilt. A gentleman from America, who saw one of them tried and hung, said to me, I hope to meet him in heaven: he died for being a Baptist.

"Many were actively engaged in saving property. Escrow Freeze, on Leyden Estate, has received his freedom for his good behaviour. His wife was shot, in her own house, by the troops. He was ordered to kill a Negro, without trial, and refused, when the white man immediately chopped the Negro to death.

"William Ricketer, one of Mr. Burchell's deacons, saved the property from the rebels, when the troops ran away. I believe he has obtained his freedom.

"After every exertion for the purpose, I could not find that *one* of Mr. Burchell's leaders or deacons was convicted of rebellion.

"Not a single estate on which Mr. Abbott had members stopped work at all."

III.—CIRCULAR DESPATCHES OF VISCOUNT GODERICH TO THE GOVERNORS OF THE SLAVE COLONIES.

In a paper printed by order of the House of Commons of 27 July, 1832, No. 649, are contained the recent communications of His Majesty's Secretary of State with the Governors of Slave Colonies on the subject of Colonial Reform.

The first, dated the 12th May, 1832, is addressed to the Governors of the West Indian Legislative Colonies, and expresses his Lordship's regret at the rejection by the Colonial Assemblies of the Order of Nov. 2, 1831, as Government felt it to be their imperative duty, in any practical measures they might adopt, to combine the interests of the masters with those of the slaves, and "to adhere inflexibly to the determination" of conferring benefits on the former "only when satisfied that adequate means had been adopted for improving the condition of the latter." And this course they regarded as the best cal-

culated "to avert the evils which every year's experience had demonstrated were likely to follow from the prolonged agitation of the vehement controversy on all questions connected with slavery." He now, however, had resolved not to press for the present the adoption, as a law, of the Order of the 2nd Nov. And the reason for suspending that Order his Lordship states to be the appointment of a Committee of the House of Lords for enquiring into the state of society in the Colonies, and into the laws regulating the relations of master and slave. He retained, indeed, he says, the opinion he had already so strongly expressed in his despatch of the 5th Nov. 1831 (see Anti-Slavery Reporter, vol. v. No. 92, p. 37), that no such enquiry was necessary; but he had yielded to it from a hope that the recommendations of this Committee, composed of many who were large West Indian proprietors, might influence the local legislatures voluntarily to reform their system. In what appeared to him to be but a choice of evils, he thought it better, on the whole, to incur the certain inconvenience of postponing the relief which is so urgently required both by the planter and by the slave, and to encounter the risk which must necessarily attend the prolonged agitation of this subject, than to proceed at once to bring before Parliament any measures of a more decisive nature." The enquiry at least, he trusts, will "either make manifest to all that the Government is under the necessity of taking further and more effectual measures, or it may induce the Colonial Legislatures to adopt the reforms to which Government have looked as the means of satisfying both the claims of humanity and the dictates of prudence." "Such a course," he adds, "had become the more necessary, as the delay which had taken place in executing the resolutions of 1823 had driven many who would have been originally contented with their enforcement to press for the immediate and unqualified abolition of slavery." "It is to be hoped, therefore," he further adds, "that the Committee of the House of Lords may be the means of prevailing upon the Colonial Legislatures to take a just view of their situation, and of the increasing difficulties with which it is surrounded."

On the 9th of June, 1832, Lord Goderich again addressed the Governors of the Legislative Colonies, to announce the formation also of a Committee of the House of Commons, in consequence of the numerous petitions for the abolition of slavery, to consider and report what measures it may be expedient to adopt "for the extinction of slavery throughout the British Dominions, at the earliest period compatible with the safety of all classes in the Colony, and in conformity with the resolutions of May 15, 1823.*"

"Some alarm has been expressed," observes his Lordship, "lest this vote should tend to an erroneous impression on the minds of the slaves of being declared free, and they should be led by disappoint-

* The words in italics were moved as an amendment on Mr. Buxton's motion, by Lord Althorp, on the suggestion of the West Indian party; but were resisted by Mr. Buxton and his friends. On a division, they were carried by a majority of 73 : 163 voting for them, and 90 against them.

ment to acts of insubordination." In this alarm, however, ~~his~~ Lordship says he does not participate; on the contrary he entertains a sanguine hope that nothing would so much tend to allay any feelings of discontent which may have arisen from the late discussions, and the resistance to the measures proposed for their relief, and to lead the slaves patiently to await the promised improvement of their condition, "as the certainty that Parliament is now engaged in an enquiry into the best and speediest mode of effecting that object." If indeed "the owners of slaves should suffer themselves to give way to unfounded and exaggerated apprehensions; if they should indulge in violent and intemperate language, there would be too great a probability that the slaves, forming their notions of what they have to expect from the alarm expressed by their masters, might be led to indulge in extravagant hopes." "I trust that the fatal proof which recent experience has afforded of the reality of this danger will serve as a warning to the Colonists, and prevent such conduct on their parts as may lead to such misconception." "To the planters, you will explain that the vote of the House of Commons implies no departure from the principles sanctioned by the resolutions of 1823; that no violent change in the existing form of society is contemplated; but that, on the contrary, the object to which the labours of the Committee will be directed will be that which Parliament has always recognized as the end to be aimed at, in all that has been done on this subject, namely, the substitution, as soon as it can be effected without any shock or convulsion, of a system of *free* for one of *forced* labour. To the slaves, on the other hand, you will give the assurance of his Majesty's most earnest solicitude for their welfare; but you will explain to them that any attempt on their part to wrest by force, from their masters, advantages to which they have no legal claim, can have no other effect than to draw down upon them the severest punishment, and to postpone the accomplishment of that which is intended for their benefit."

The Circular Despatch addressed about the same time (May 13, 1832) to the Governors of the West Indian Crown Colonies, announces the intention of his Majesty's Government to move Parliament to grant to the West Indian Crown Colonies, when satisfied that the Order in Council of Nov. 2, 1831, is in full operation, a moiety of the annual public revenue of each; leaving it to the Governor and Council to select, with the approbation of the Government, the particular Colonial taxes to be remitted in consequence.* This relief, however, is to be regarded as merely provisional, and to be exchanged hereafter for advantages of a more permanent character.

His Lordship trusts that the Order is now in operation. If not, the Governor will of course use the powers with which he is invested to enforce the law, and, while he secures to the slaves the full enjoyment of the advantages conferred upon them by it, he will repress every attempt to abuse them, and cause the master's authority to be respected, and his lawful commands obeyed.

* The annual revenue of these Colonies is as follows:—St. Lucia, £12,531; Trinidad, £37,761; and Guiana £65,332. The amount of the annual remission, therefore, will be respectively £6,266; £18,881; and £32,666;—in all £57,713.

His Lordship postpones any modifications of the Order in Council at present, though he professes his disposition to consider maturely any that may be proposed, and he feels less difficulty in this postponement as the objections appear to him to have proceeded from misconceptions of the real nature and effect of this Order. What follows will be given nearly entire and in his own words.

"It has been urged that the restrictions on manufacturing labour will be attended with the absolute ruin of the plantations; and it appears to be taken for granted that the law has forbidden slave-labour beyond the prescribed hours, even with the consent of the slave himself. There is nothing, however, in the Order to justify this construction, but much which seems to me directly opposed to it; for the words of the 90th clause are that 'No slave shall be *compelled or bound*' to perform any labour beyond the prescribed hours; and the penalty is denounced in the 96th clause against owners who shall '*compel or require*' any slave to perform any such extra labour. All, therefore, that is prohibited is *compulsory* labour beyond the prescribed hours.

"But it is further assumed that the slaves will not voluntarily engage in extra labour for hire. This assertion has been often made, and, wherever the experiment has been fairly tried, so far as my information extends, has been as often refuted. Thus the works of the engineer department were executed at Berbice, and the lieutenant-governor's residence there was built by the voluntary labour of hired slaves; and the Crown Negroes in British Guiana, who have recently been made free, have, since their liberation, employed themselves in working for wages under the commanding officer of engineers. From the Bahamas also several cases are reported by the governor of the exertion of the utmost industry by persons of the same class, when stimulated by the hope of wages; and, in the last collection of papers on the subject of slavery, which were presented to Parliament on the 15th March last, will be found at page 76 a report from Surtees, the protector of slaves in St. Lucia, which proves from the custom-house returns that, from the 5th January 1831 to 5th January 1832, upwards of 1092 tons of logwood were exported from the port of Castries on account of slaves, being the produce of their voluntary labour during the days and hours secured to them by law.

"A more plausible objection might perhaps be founded upon the danger that in making such a contract with the owner the slave would be a free agent in name only. That, however, is a risk against which security might be found in the vigilance of the protectors, and in the clear apprehension of their own rights which the slaves may be expected to acquire. The advantages of introducing such a system would, on the other hand, be of the highest moment; it might pave the way for a more general substitution of hired service for forced labour; and a slave who during part of the year had been accustomed to work two or three hours daily for wages would be rapidly preparing for the transition into the condition of a free labourer.

"These views are not founded on mere theory. I learn from most respectable authority that, since the promulgation of the Order in Trinidad, the practice has already commenced in that island of hiring slaves to work in crop time at extra hours, for an increased allowance of food; and the extension of the same practice to British Guiana and St. Lucia may not improbably remove the obstacle which the Order is said to have raised to the completion of the manufacturing process, with great and permanent advantage to all parties concerned.

"Great objections have been raised to the regulations of the Order respecting provisions. At a meeting of planters and others, held at St. Lucia on the 4th of January last, it was unanimously resolved, 'That the Order compels the owner to furnish his labourers daily with double the quantity of provisions supplied to the King's troops, and to give them clothing such as their masters are, in many instances, themselves destitute of.' On the other hand, the letter trans-

mitted by the Governor of Trinidad, written by the chairman of the committee of that island, on the 31st December last, contains the following passage:—‘No planter who values the health or the comfort of his Negroes would substitute the less plentiful, less nutritive, less wholesome, and far more economical food provided by law, for the expensive allowance which they now receive.’ Thus the very same regulation which is condemned as profuse and extravagant in St. Lucia is not less loudly condemned as penurious in Trinidad. Nor can it be asserted that this contradiction arises from any local distinctions, which would render the same food dear and nutritious in the one island and cheap and ill-adapted for nutriment in the other; for in both the Governor has the power of making such substitutions for the prescribed allowances as the exigencies of the colony may require, provided that the support of the slave be not thereby diminished. To this regulation, and to the rule which enables the owner himself, with the written authority of the protector, to make a similar substitution in respect to clothing, I should apprehend that adequate attention has not hitherto been given. These provisions, however, would seem to afford a sufficient answer to the more prominent of the objections which have been usually urged against the Order in Council; and I am to desire that you would immediately apply your mind to the consideration of the question what substitutions of food and clothing can be authorised to the common advantage of the proprietor and the slave.

“You will avail yourself of the advice of the members of the legislative body of the colony under your government, in forming your decision upon this subject; although that decision must at last be adopted on your own responsibility, and must, under the Order in Council, be promulgated as originating with yourself alone. If any owner should wish to provide for the maintenance of his slaves partly by an allowance of food, and partly by granting time, it would be in his power, as I have already shown, to make any contract of that nature with the slaves, paying them in an increased amount of food for the voluntary surrender of any part of their leisure hours. In short, I am persuaded that, whenever this Order in Council shall be studied with that calm and impartial attention which in the first heat of the moment it may not have received, it will be found that many of the difficulties on which its opponents have most insisted had been obviated by anticipations in the structure of the law itself.”

We have judged it best not to interrupt our abstract of these important despatches by any observations of our own. Having, however, laid the substance of them before our readers it seems incumbent upon us to add a few remarks. The despatches addressed to the governors of the legislative colonies we have perused with considerable pain and regret. The experience of nine long years has taught us the fruitlessness of referring to the Colonial Assemblies the task of reforming the condition of their slave population. From first to last, during the whole of that period, we have continued to protest against such a reference, as a virtual forfeiture of the pledges, given by Government and by Parliament, to employ effectual measures for raising the condition of the slave to that of other classes of his Majesty's subjects. And in this view of the case we thought we had been supported by the declarations of Viscount Althorp and Lord Howick on the 15th of April, 1831 (see our No. 94, p. 83—90), and by the principles contained in the very able despatches of Viscount Goderich since he has held the seals of the Colonial Department (see more especially vol. iv. No. 77, p. 152—155; vol. v. No. 92, p. 40—47; and No. 98, p. 205—208, 218, and 228). But.

if the case was even then of a nature to draw from these noble lords opinions so adverse to the hope of a favourable result from any such reference, what shall be said to the renewed expression of such a hope after the experience of another year has so remarkably strengthened every previous ground of distrust in the purposes (nay, may we not say in the capacity ?) of the Colonial Assemblies, to legislate beneficially for their bondsmen ? Consolatory as were the sentiments which were expressed by those noble lords, and cordially as we rejoiced in their enunciation, we thought it our duty to raise our voice even then against the practical course which, hoping against hope, they had resolved to pursue. Our No. 80 is a proof of this, in which we gave it as our clear opinion that such a course was not likely to produce any beneficial result, but was likely to issue "not merely in delay, but in disappointment, and perhaps in disaster." To the execution of the Order in Council of the 2d November, 1831, in the Crown Colonies, we apprehended indeed no resistance nor any disturbance. There, nothing was left to the choice and deliberation of the planters. In the chartered Colonies the measure would have proved equally safe and efficacious had it been enforced by the sanction of an Act of Parliament. "The planters might and would have grumbled at the laws which restrained their power within due bounds ; but we should have had no resistance which the firm and temperate execution of the Act itself would not have repressed. Submission on the part of the planters must have followed as a matter of course ; and the gratitude of the slave for the blessings conferred upon him would have secured his peaceful demeanour, and he would have shrunk from the slightest movement which would have interfered with its beneficent operation" (No. 94, p. 95). How widely different have been the results of the course which has actually been pursued ! The contumacious resistance of the planters has only been aggravated by the forbearance of the Government. The condition of the slave was becoming in the mean time more intolerable. Increased severity of exaction ; new encroachments on the slaves' scanty rights ; torturing inflictions ; and cruel persecutions are stated to have become more frequent.—At length Negro blood was made to flow in torrents. Yet the very men are now invited to legislate for the comfort, and freedom, and moral improvement of their bondsmen, who have been wantonly drenching the land with that blood ; and who have been recently acting the part of incendiaries as well as manslayers—razing to the ground the houses of worship and instruction, and doing all in their power to expel or exterminate those servants of God who had been "turning the wretched slave from darkness to light, and from the power of Satan to God." And, while all this has been transacting before our eyes,—while each day as it has passed seemed to give fresh energy to the resistance of the Colonists, till their contumacy grew into actual rebellion, and they bade a daring defiance to law, and to the authority of their sovereign, openly glorying in felonies by which his peace was outraged, and the life and property of his faithful subjects put to hazard or destroyed ;—to these men, still reeking with carnage and covered with crime, or to men

chosen by them, and sympathizing with them, is to be delegated the task of framing, in *his* name, a code which shall in future afford adequate protection to the objects of their bitter hostility and their fierce and merciless proscriptions. Taking into view the whole of this case, it does grieve us that such a reference should now be again made to the colonial legislatures. And if we look back to the preceding pages of our present number, with all their afflicting details, and then, reverting to No. 100, look at the results of our population abstract, the case becomes one of a still more painful description, fully justifying the expression of our deepest regrets.

Lord Goderich, it is true, flatters himself that great effects, in the way of conciliating the Colonists to the adoption of his plans of amelioration, may be expected from the Reports of the Parliamentary Committees which have lately been engaged in enquiring into this subject. That these Committees were wholly uncalled for, except for purposes of delay, we have the clear judgment, supported by the irrefragable arguments, of Lord Goderich himself. (No. 92, p. 37, &c.) But, whatever these Reports may be, they cannot, as his Lordship admits, invalidate the testimony which has already decided the Government and the Parliament, in union with the universal feeling of the nation at large, to decree that Slavery shall cease. But this we will venture to predict (and we do so on principles which we hold in common with him, and which are inherent in the very nature of man)—these Reports will not, and cannot, have any effect in rendering the Assembly of Jamaica a fit medium for communicating, to the Negro population of that island, the blessings of light and liberty, or of moral and spiritual improvement. It were fatuity to hope for it. Need we go farther than the preceding pages of the very number we are now inditing for proof of this proposition? Let any man calmly read the tale there told; and if, after having done so, he can place confidence in a legislature drawn from such a society, and employed to frame laws on such a subject, he possesses a faith far exceeding that of the wildest enthusiast even of the present day.

If, on men thus polluted with crime and daring in rebellion, it shall be thought right to lavish the nation's bounty,—and if murderers and incendiaries must be indemnified for the blood they have caused to flow, and the conflagrations their own hands have kindled,—at least let not the victims of their infuriate rage be still left to their “tender mercies;” and let them not have this boon added to the half million of money granted to them, that they shall have their season of cruel and uncontrolled dominion prolonged, till their vengeance shall be satiated, and till they shall feel remorse enough for their past inflictions of wrong to become the willing instruments of securing the sufferers from such inflictions in future.

But we have done for the present with this part of our subject. It is with real pain that we have been compelled thus to speak. Deeply as we may be impressed with a sense of what has been done by those from whom we are constrained in this instance to differ, we do not dare to refrain from expressing our free and undisguised feelings on

the subject. We cannot doubt the earnestness with which the Government must desire to have their hands strengthened for the achievement of that work of mercy with which they are charged; and we trust that the difficulties which may have hitherto interfered with their progress in it will speedily vanish before the united and energetic demonstrations of an enfranchised people and a reformed Parliament; and that the hour is now fast approaching when the decree shall go forth, the irreversible and irrevocable decree, that within the limits of the British dominions Slavery shall totally and universally cease.

Before closing our remarks, we must advert briefly to the despatches addressed to the Governors of the Crown Colonies, the tenor of which is certainly of a much more satisfactory nature. We rejoice that Lord Goderich has not been induced, by the unreasonable and groundless clamours of the planters, to modify the provisions of the Order in Council of November last, so as to meet their selfish and contradictory objections. The futility of these objections he has exposed with a master's hand. If, however, instead of coming at once to the only real and effective remedy for the multiplied evils and aggravated guilt of our Colonial system—namely, the emancipation of the slaves—we are doomed still to discuss only the means of alleviating their hard lot by progressive regulations, we trust that in lending an ear, as he promises to do, to any representations of the planters which may be founded in justice, he will also reconsider the observations which we have ventured to lay before him in a former Reporter, No. 92, on the various provisions of the Order of November, 1831, and the correctness of all of which, with a single exception, we are ready most unhesitatingly to maintain. The single exception to which we refer is the regulation with respect to food. We then expressed, with some reserve indeed, our opinion of the sufficiency of the allowance of vegetable or farinaceous food which was assigned to the slave. Our slight doubt has however been rather strengthened by the communications from the Colonies to which the Despatch of Lord Goderich adverts. Heavy complaints have, indeed, been made by most of them of the ruinous excess of that allowance,—a decisive proof of the extreme scantiness of supply which previously prevailed. But the Colonists of Trinidad, who are unquestionably competent witnesses, affirm that the prescribed allowance is inadequate, in their estimation, to the wants of the slave, and falls below what they themselves would deem just and necessary, and with which in their ordinary practice they supply him. Besides this, we have the assurance also of some Guiana residents that, with respect to the number of full-grown plantains required to be given weekly by the Order, viz. fifty-six, it is less than the Guiana planter, who sets a due value on the slave's health and capacity of exertion, regularly apports to him; namely, two bunches of full-grown plantains a week, each bunch containing generally from thirty to forty; and this notwithstanding the miserable pittance which the former law of Demerara authorises as the *legal* allowance for an adult slave. (*Anti-Slavery Reporter*, No. 82, p. 294.)

We feel a strong objection, however, to the mode of paying for the extra labour of the slave adopted by the planters of Trinidad, and apparently sanctioned by Lord Goderich. The Trinidad allowance of food, we are told, is already greater than that of the new Order. Why then is *food* fixed upon as the medium of payment for the slave's extra labour? There can be no good reason for this. Under the former Orders in Council the rate of wages for extra labour was directed to be fixed in money, and so ought it to be now. The contract of the master with the slave for his labour ought to specify the *money* price either of his hours, or of the quantity of labour done. The slave may then receive, at his option, an equivalent in other articles. But any other course must lead to abuse and dissatisfaction, and is particularly ill-adapted to the purpose of enabling the slave to accumulate the price of his manumission.

But, with whatever doubt we may pronounce on the question of food, there are others on which we can feel no hesitation in expressing a most decided opinion (in a sense very opposite to that of the West Indians) that great modifications are called for. We chiefly allude to the totally inadequate time allowed to the slave exclusive of Sunday for the culture of his grounds; and the totally uncalled-for and injurious restrictions imposed on the slave's enjoyment of his Sabbath, and the narrow limits both as to time and distance which are to bound his attendance on the means of instruction and religious worship. For the arguments by which we supported our views on these two most essential points, we refer, with entire confidence in their truth and justice, to the first number of our present volume (No. 92, p. 20—26, and p. 31 and 32). And we are fully persuaded that if, in these particulars, the Order should not undergo revision, it will greatly disappoint, in its efficiency, the expectations of its framers. With the discussion on these two points is closely connected the imperfect regulation relating to Sunday markets. Without the substitution of a whole week-day in lieu of the Sunday for marketing and labour, and without giving the slave a clear right to employ that week-day for these purposes, he will still be compelled to violate the sanctity of the Sabbath in order to save himself and his family from want, and will still be deprived of his fair opportunities of religious improvement. (See No. 92, p. 5, and vol. iv. No. 81, p. 285, and No. 82, p. 291.)

But we would refer the reader anew to the whole of our comments on that Order as they stand in our No. 92; and particularly to what is there said on the subject of the power of arbitrary punishment now possessed by the master, or by his delegate of the lowest grade, without any effective control from law or magistrate, or any effective responsibility for its harshest and most revolting exercise. What hope of seeing the oppressive use of such a power restrained can be entertained with respect to a community so lost to the guidance of principle as openly to avow their predetermination to violate, in their capacity of grand and petty jurors, the solemn obligation of their oaths, and to perjure themselves in the face of the world, and before the eye of heaven, in order to defeat the ends of justice?

IV.—RESOLUTIONS OF THE COMMITTEE OF THE ANTI-SLAVERY SOCIETY.

AT a meeting of the Committee of the Anti-Slavery Society, held on the 27th of September, 1832, the following Resolutions were unanimously adopted :—

1. That in the judgment of this Committee the present state of the slave question makes it a duty of paramount importance to meet the new Parliament, on its first assembling, with the voice of the nation praying for the immediate extinction of Slavery in the British Colonies, under such arrangements as may be found necessary for the safety of all parties.

2. That the religious persecution in the island of Jamaica, which, in contumacious defiance of British authority, has been carried to an extent unprecedented in modern times,—the insurrection of the slaves, necessarily occasioned by the system adopted towards them,—and the irritating conduct of their masters, lead this Committee earnestly to deprecate one moment's unnecessary delay in the settlement of this important question. Unless immediate measures are taken for the entire removal of this great national crime, this Committee are of opinion that the mutual hostility, now existing between the slave and the slave-holder, will lead to such a termination of the system as will involve the oppressor and the oppressed in one common calamity.

3. That the Committee, anticipating the probability of emancipation being accomplished by violence, if the right of the slave to his freedom be not speedily established, call the attention of the public to the calamitous consequences which may attend further delay—consequences which all men of Christian principles would most deeply deplore ;—the blood which must be so profusely shed,—the inevitable destruction of property in the Colonies,—and the consequent injury to the commercial interests of Great Britain.

4. The Electors must be aware of the extremé importance of Parliamentary support in the new Parliament ; the Committee therefore most earnestly entreat their friends not to promise their suffrages to any candidate until they have satisfactorily ascertained that such candidate will support the total abolition of Slavery at the earliest moment it can take place consistently with the safety of all parties.

POSTSCRIPT.

Further accounts have just arrived from Jamaica, and also from the Mauritius, which add irresistible force to all our preceding observations.—But we have neither time nor room for details.

ERRATA.

In Reporter, No. 100, p. 263, top line, for "*extract*" read "*insert*."
 p. 264, 7th line from bottom, for "*one parliament*" read "*our parliament*."

